

ANDREWES CAVEAT TO WIN SINNERS.

A true and perfect way to
win cartlesse sinners (if there be
but the least sparke of Grace in them)
vnto speedy Repentance, that in the
end they may obtaine eter-
nall life.

*Directed vnto all the elect Children of God,
which truly repent.*

Newly published by JOHN ANDREWES
Preacher of Gods Word. K

Being first Seene and Allowed.

L O N D O N,

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his shop without Newgate at the signe
of the Bible, 1631.



Andrewes Caucait to win Sinners.

Sinne no more.

Whe chiefe and ^a principall thing that ariseth to our Christian consideration of meditation, out ^b of these words, is the comfortable practise of our ^c Saviour, who not only cureth this foule and loathsome diseased cripple; but sheweth him how hee should live and continue his health; according to that of Marlor. upon this place: Qui aegrotos sanat, sanatos admonet: He that healeth the diseased, adviseth how they should maintaine, & preserve their health, Sin no ^d more.

We are here to consider that no man is without sinne: If we say wee haue no sinne, we deceiue our ^e selues, and there is no truth in vs.

Chris did not seeke his absolute
A 2 obedience

^a Ioh. 5. 14.
Eccl. 21. 1.

^b Psal. 7. 2.
² Tim. 3. 15.

^c Mat. 1. 24.
¹ Tim. 4. 19.
Acts 5. 31.

Marlor.

^d Iohn. 5. 44.
Eccl. 21. 1.
Psal. 41. 4.
Eccl. 5. 5. 7.
Luke 15. 21.

^e 1 Ioh. 1. 8.
Esay 9. 17.
Pro. 20. 9.
Esay. 41. 29.
1 Iohn 1. 7.
Ps. 1. 51. 1.
2 Eln. 4. 12.
Rom. 7. 25.

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obedience to the whole Law, nor his
 totall immunity or frēnesse from all
 sinne; for it is impossible for a man
 to bee ^f cleane without sinne in this
 life. And therefore our Saviour in
 bidding this man sinne no moze: Non
 exegit ab omni peccato vt sit immu-
 nis: Requireth not that he should bee
 free from ^s all sinne: Sed compara-
 tione vitæ prioris; but in comparison
 of his former life: For our Saviour
 * Christ knew, that hee was not only
 impius & improbus, void of all holi-
 nesse and honesty for a tūne; but that
 he was insignis nebulo, a notorious,
 grosse and grievous sinner. There-
 fore in bidding him sinne no moze:
 As, that as hee hath formerly obeyed
 sinne, now he must withstand ^h it, and
 walke no moze so inordinately in it,
 and as hee was wont to yeld vnto it,
 so now he must strue against it, that
 it may reigne ^k no moze in him, to
 captiue and enthrall his soule vnto
 eternall ^l perdition: For Ex sanitate
 animæ

1 Tim. 4. 10

Acts 5. 31.

Matth. 1. 21.

1 Joh. 1. 8.

1 Tim 4. 10

Mat. 1. 2.

Acts 5. 31.

Exod. 21. 37.

1 Pet 1. 15.

2 Pet. 3. 11.

John. 5. 14.

Eccel. 21. 1

1 Lam. 4. 7.

1 Eccel. 21. 1.

1 King 3. 4.

1 Kin. 3. 14.

Col 4. 5.

1 Rom. 9. 12.

Mar. 12. 14.

Dan. 7. 11.

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animæ sit sanitas corporis: The soules
soundnesse is the bodies safety; and
if his soule had not sinned, (no doubt)
his body had not smarted; but had
bene alwayes preserved for the
joyes of Heauen; ^m Therefore wee
may gather, that the only cause of our
Saviours conference with this man
in the temple, was to shew him, that
the first and efficient cause of his
Aknnesse, was nothing but his sinne.
ⁿ And therefore hee admonisheth him
to sinne no more, lest a worse thing
come vnto him.

Christ would haue him to sinne no
more, neither in Cogitatione, pro-
posito, actione, nec obduratione; Pri-
ther in thought, purpose, perfoz-
mance, nor countenance. Hee would
not haue him to sinne in thought, lest
it should cause him to stumble; nor in
purpose, lest it make him fall; nor in
performace, lest it cause him to lye
prostrate: neither in continuance,
lest it make him become obdurate,

^m Esay 66. 11
Mat. 3. 12.
Nahum. 1. 2
Ages. 5. 31.
Mat. 1. 21.
1 Tim. 4. 10

ⁿ Lev. 26.
16. 18.
1 Sam 24. 12
2 Chro 21.
12, 13, 14, 15
Num. 12. 2
12, 11.
Iohn 8. 34.
^o Job. 5. 14.
Eccle. 21. 1.

^p Wild. 1. 2
Mat. 12. 25.
2 Cor. 5. 10
Eccle. 12. 14
Mat. 12. 37.
Rom. 14. 12.
1 Pet. 4. 5.

A 3

and

and past all sence and feeling of sinne.
But aboue all things ⁹to abhor sinne.

Sinne no more.

1 Tim. 4.

Act. 5. 31.

M. 2. 1. 21.

Exo. 20. 6.

1. hn. 10. 20.

Gal. 2. 20.

1. Ioh. 4. 9.

Eph. 1. 1.

Jerem. 2.

Rom. 5.

1. Ioh. 4. 10.

Ier. 31. 3.

1. Ioh. 2.

Rom. 5. 6. 7.

1. hn. 3. 16.

Rom. 4. 25.

Heb. 9. 15. 28.

1. Pet. 3. 18.

1. Iohn. 4. 9.

Ier. 31. 3.

1. Ioh. 4. 10.

Ier. 31. 3.

Rom. 9. 5.

1. Ioh. 15. 18.

Act. 20. 30.

1. Iohn. 4. 10.

Our Saviour ^r Christ would haue
this man sinne no moze, which fore-
warning was a signe that hee loued
him, and was leath ^r to lose him: But
this loue was not of him to Christ,
but of Christ to ^r him; whereby wee
may note, that Christ loueth not on-
ly proximum, his nearest, nor ami-
cum, his dearest; for cum inimici esse-
mus, when wee were his enemies,
foes, and aduersaries, "he so loued vs
that he dyed for vs."

If you say, this man was Christs
friend, because he cured him: I may
answer, he cured him indeed, Amicum
nondum amantem, his friend, not yet
louing him: Sed amicum vt iam ama-
rum, but as his friend now beloued
of him. Wherefore it may truly bee
said that he was, Non amicus quasia-
mans, not his friend as ^z louing; Sed
amicus

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5

amicus ut amans, but his friend as beloved.

But yet let vs marke; Although God loue man neuer so dearely, yet if he continue in his sinne, he will severely punish^a him: It is wonderfull and fearefull to remember, how God hath dealt with those that haue bene nearest and dearest vnto him, and of him best beloved. How soe soonely, and that but once committed (as it is thought) hee hath changed his countenance towards them, turned ouer another leafe, and hath most severely punished them.

^a1 Sam. 13. 74
2 Sam. 11. 4.
2 Sam. 24. 15
^aNahu. 1.
2. 3.
Mar. 9. 44.
Esa. 65. 15.
16. 24.
b2 Sam. 13.
14.
2. Sam. 21. 8.
Marth. 25.
Jo. 41. 45.
Dan. 7. 11.
Mat. 3. 12.
Mar. 5. 20.
Luk. 9. 15.
Heb. 10. 27.
Mat. 23. 13.
Mat. 23. 33.
Luk. 16. 23.
Mar. 9. 12. 29

The Angels whom hee seated in heaven, and adorned with singular graces and perfections aboue all other creatures: for one onely sinne of pride against the Maiesty of their Maker, were hurled into hell, and are holden with chaines of darknesse for ever-lasting damnation.^c

After this, God made him a new friend of flesh and blood; he created

^cJude 6.
2 Pet. 2. 4.
Reu. 20. 10.

A 4

Adam,

d Gen. 2. 15.
Ps. 18. 6.
Heb. 2. 8.

Adam, and placed him in Paradise, whom he loued exceedingly, and liued friendly and familiarly withall; he made him Vice-gerent and sole supreme Soueraigne ouer the whole world: And as the Psalmist speaketh put all things in subiection vnder his feet; yet for all this, when once hee brake his commaundement and did eat the forbidden fruit, all friendship was broken betwixt them, and God mightily offended, insomuch, that he banished him out of Paradise, and condemned him and all his posterity (had he not repented) to eternall misery, and euermlasting damnation.

e Gen. 3. 6.
Gen. 4. 24.
Gen. 4. 10.

How seuerely this sentence is executed, may easily appeare by this, that many millions of people, yea all the sonnes of Adam are adiudged to hell fire for euer, saue onely those whom Christ Iesus hath ransomed with his precious blood, and bitter passion on the cross.

f Rom. 5. 12.
1. Cor. 15. 22.
1. John 3. 16.
1. Cor. 5. 15.
Rom. 5. 6.
1. Cor. 15. 3.
Tim. 2. 6.
P. 2. 3. 18.

Lastly, because I will not trouble you

you with a cloud of witnesses to this purpose, which filleth the booke, and are too long to repeat: King David, a chosen vessell, and a faithfull servant of God (as the Text termineth him) a man after Gods owne ^h heart; yet for his adultery, ⁱ and numbing the people, God vnheathed the sword of his vengeance, and made it drunken with the bloud of seventy thousand for ^k his sake.

h 1 Sam. 13.

14.

2 Sam. 21. 4.

h 2 Sam. 24.

15.

Whereupon let vs consider with our selues, search the Scriptures; and let each of vs descend into his owne soule and conscience, and see whether there be any reason or cause in the world why God should spare vs, or change the course of his justice towards vs, when he hath dealt thus severely with great personages, and holy Prophets for some few sinnes, and those only of infirmity. And let vs resolute with our selues, that vnlesse we repent vs of our sinnes, God will mete the like measure vnto vs, and

1 John 3. 19.

Rom. 13. 4.

Nehc. 8. 7.

Deut. 6. 6, 7.

8, 9.

Acts 17. 13.

Ps. 19. 1. 4, 9.

Pro. 30. 3.

Psal. 113. 1, 3.

Deu. 11. 21.

22.

Iosiah 1.

Psal. 19. 7. 8,

9, 10.

and our reward and punishment shall be the same, which hath befallen vnto others. Here we may learne what it is, that is the cause of Gods anger, and haleth downe a punishment vpon men: the Text sets it downe in a grosse summe, and in generall, to be sinne: For sinne causeth the childe of vnbeleefe to dandle in the lap of folly, that they neuer feare their fall, nor hells fury, vntill they bee serued with a writ of present penance. Sin blindeth the sight of many, which in their owne conceit seeme to be wise, but wanting true wisdom, separate themselves from God, and run headlong to hell, and eternall damnation. Marke I pray you, the subtilty of sin, whom it can diuert from the milke of Gods word, it politickly blotteth against, with the doctrine of vanity: whom sinne can frustrate from the rock of religion, it writeth vnto the God of Ekron: whom sinne can deuorce from the Spouse of Christ, it deflowreth

^a Nahu. 1.

1, 2, 3.

Reu. 17. 18.

1 Sam. 3. 12.

13.

Hose 4. 2.

^a Ioh. 8. 14.

Matth. 9. 2.

Matth 8. 16

Deut. 26. 16.

18.

Num. 12. 10.

11.

^a Eph. 2. 2.

^b Ec. 10. 10.

^c Iud. 8. 17.

^d Mar. 25. 12.

^e Luke 12.

19.

^f Rom. 1. 21.

^a Esay 39. 3.

Ier. 15. 6.

Ecc. 10. 13.

1 Pet. 2. 2.

^k Ier. 10. 8.

1 Cor. 10. 14

^m 2 Kin. 1. 2.

ⁿ Reu. 12. 19

to win sinners.

9

desoluzeth with the soule whose of
Babilon. And in the end, sinne bring-
geth with it such damned spirits,
howling hel-bounds, and roaring
lyons, with Vasa furoris, their vessels
of fury, which ever shall be prepared
ready for their prey. Thus sin being
not forsaken, causeth a worse thing
to come vnto all them whom it ru-
leth and over-commeth: Qui iam no-
lentes ceciderunt in penam; quia se-
pe volentes ceciderunt in culpam;
which now unwillingly are punished
in hell fire, because they so often sin-
ned, and so long & willingly continu-
ed in their sin, without repentance.

Hear, oh therefore, hear all you
that walke after the lusts of your
owne hearts, and depart from Bethel
& the house of God, to steepe your
soules in Bechanen the den of iniqui-
ty: It is sinne, oh! it is your unrepen-
ted sinne that drawes Gods anger to-
wards you, that makes our eyes
more dry than the stony & rocke, and
your

Gen. 17. 3.
P Reue. 12. 3,
4.
1 Mat. 23. 41
Lukc 13. 27.
Psal. 22. 16.
1 Pet. 3. 8.
Psal. 35 17.
1 Rou. 12. 4.

Rom. 6. 12.

El. 30 33.

Luk. 13. 4.

Nah. 1 5.

Gen. 28. 19

1 Ios. 24. 20.

Hos. 4. 15.

Ioh. 12. 12.

1 Ioh. 3. 3.

Nah. 1. 2, 3.

1 Cor. 13. 56.

Iohn 8. 34.

Rom. 6. 12.

Rom. 6. 21.

Ier. 31. 30.

your hearts more hard than the A
damanit; that you cannot relent with
any tender affection vnto your God,
for all your soule^a offences, which you
haue daily and houely committed
against him.

Oh! if you did feele the smart of
sinne but prick in your wounded con-
science, it were ^b forcible enough to

draw streames of teares out of the
driest eye that euer was in the head
of man; and to excite a multitude of
sorrowfull groanes out of the har-
dest heart that euer God made: yea,

it would make you (like David) to

pray^c and cry vnto God againe and
again, and neuer leane the Lord

vntill you obtaine his mercy and fa-
uour, that you may get some comfor-

table perswasion of Gods loue in
Christ, for the pardon of your sinnes.

Untill you do so, you shal neuer haue

peace nor quietnesse of conscience,

nor any sound comfort of Gods holy

spirit in you.

Therefore

^a Exod. 17. 6.
Num 20. 8.

^b Iohn 20. 1.
Ezech. 12. 3.

^c 2 Sam. 34.
17. 20.

^d Psal. 51. 2.

28. 12.

^e Rom. 12.

31. 12.

Luke 18. 1.

Heb. 18. 22.

Eph. 6. 18.

Col. 4. 2, 3.

Thel. 5. 17.

1 Thel. 3. 1.

2 Cor. 13. 5.

1 Cor. 16.

1 Cor. 12. 3.

Gal. 3. 12.

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II

Therefore, with speed learne here
of our Saviour to sinne no more^c, for ^{1 Ioh. 5. 14.}
it is farre better for vs, that Anima ^{Psal 41. 4.}
carne[m] ad Coelum vehat, quam vt ^{1 Eccl. 21. 1.}
animam caro ad infernum trahat:
The soule should carry the body to
Heauen, then the body should pull
downe the soule to hell, by the heavy
weight and burthen of sinne. ^{1 Es. 30. 39.}

For sinne is of such an intolera-
ble weight, that it pressed Christ him-
selfe, as a cart is pressed that is full ^{Amos 2. 13.}
of sheaves: and it maketh the earth
to reele to and fro like a drunken
man. Wherefore, let vs flye from sin
as from a serpent, saith the sonne of
Syrach, and learne here of our Savi- ^{May 24. 30.}
our s to sinne no more, lest a worse ^{Eccl. 12. 13.}
thing come vnto vs. ^{1 Act. 3. 23.}

Sinne no more, lest a worse thing
come vnto you.

The effect of sin is punishment, ^{1 Deut. 32. 1}
^{42. 43.}
^{Mar. 23. 33.}
Raro antecedentem scelestum
deseruit pede poena claudo, Punish-
ment

went limping after with his lame
foot, hath seldome mistaken the sinner
going before him. Thus sin goeth be-
fore, ⁱ & punishment followes after. ^k

^l Gen. 13. 6.

^k Gen. 13. 19

74.

They are inseparable companions,
like water & moisture, fire and heat,
the sun and his light: yea, cause and
effect, mother & daughter, which sin,
no man can pardon but God, ⁱ & take
this for a generall rule whatsoever
thou bee, that Peccatum puniendum

ⁱ Mat. 1. 31.

Hosea 13. 4.

Iohn 1. 15.

Augustine.

est, aut à te, aut à Deo: si puniatur à te,
tunc puniatur sine te: si verò à te non
puniatur, recum puniatur. Sinne must

Luke 24. 47.

Esay 45. 15.

needs be punished, either of God, or
of thy selfe: If by thy selfe, then it is
punished without the: If of God, then

Psal. 4. 8.

Dan. 9. 9.

thou and thy sin must be punished to-
gether, for God punisheth either sin,
or ⁿ the sinner, in one, or in both, and

ⁿ Luk 13. 3.

Esay 59 1. ~

that without respect of persons, ex-
cept they repent, ^o and sin no more;
^p whensoever, wheresoever, and in

^o Ioh. 5. 14.

Eccl. 21. 1. ~

whomsoever he findeth it. Quia abys-
sus ab ythum inuocat, one daepe calleth
another:

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another: So, the greatnes of the sin^r & Luk. 13. 28
causeth the severenelle of the punish- 1 March. 22.
ment. Thus you may see that Ga, Non 13.
solum ponit nos contrarios Deo, sed
facit nos nobis ipsis graues, doth not
onely set vs at variance with God, & Essay 1. 15.
but it maketh vs grievous vnto our Pro. 1. 28.
selues. Exod. 32. 10.

Sinne no more, lest a worse thing
come vnto you.

It is said in the holy Scripture, in
diuers & sundry places, that Odi- Ioh. 5. 14.
est Deo impius & impietas eius: God Wld. 14. 9.
hateth the wicked man & his wicked- Psal. 5. 5.
nes tw: He hateth all those that work Psal. 14. 4.
iniquity; both the wicked man, and al Psou. 15. 8.
his wickednes, are in hatred with him; Iohn 12. 50.
Yea, the whole life of sinners, as Essay 1. 15.
much as their very thoughts, words, Psal. 5. 9.
and deeds God hateth. They are ab- & Mat. 12. 37.
omination in his gracious sight, his Wld. 1. 9.
cannot abide them, but saith, He that I Cor. 5. 20.
committeth sin, is of the Deuill²; and Rom. 10. 12.
therefore, their names shall not, their Ecc. 12. 14.
dwelling place shall not remaine, for I Pet. 4. 5.
Mat. 12. 18.
2 I Iohn 36.
b Pro. 10. 7.
c Iohn 3. 2.

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a worse thing shall come vnto^a them,
 their destruction shall come sudden-
 ly, when they least thinke of^d it : hee
 doth not only say, their houses shalbe
 destroyed, but also they themselues
 shalbe no more^f remembered, because
 they shall be taken in the sin of their
 owne transgression : And farther
 yet, he cannot abide, nor permit sin-
 ners to praise^h him: but cutteth them
 off suddenly, in so much as many haue
 not time to think on God, or once to
 cry, Lord helpe me; and therefore no
 maruell if he shew such rigour to sin-
 ners at the last day, when their worle
 thingⁱ shall come vnto them, that is
 the dreadfull sentence of Christ:
 Quantum in deliciis fuit, tantum date
 illi tormentum : **Loke how much he**
hath bene in delights (of his sinne) so
much torment do you lay vpon him:
where and when hee or they shall be-
hold the great, terrible^k feareful, and
angry countenance of that mighty
God^l Iehouah, aboue them to be their
Judge

^aIoh. 3. 14.

^dPro. 14. 22.

ⁱPet. 3. 10.

^ePro. 11. 14.

^fIoh. 24. 20.

^gPro. 41. 5.

^hPsal. 14. 4.

Wild. 14. 9.

Psal. 3. 6.

ⁱGen. 19. 24.

Exo. 14. 29.

Num. 21. 6.

Nu. 16. 32.

Acts 12. 23.

Luke 12. 40.

Acts 5. 10.

Iud. 3. 27. re.

2-Sam. 2. 27.

^kReue. 18. 7.

^lExod. 6. 2.

Judge ^m with a sword of Vengeance
in the one hand to ⁿterrifie them, and
a scabart of Justice in the other hand
to judge them; and their sin on the one
side, to accuse and cry for Vengeance
against them; and those cursed ^oser-
pents, those ugly ^bmonsters, those
damned spirits, ^cthose howling bel-
hounds, ^don the other side, to execute
the vengeance of this worse thing
that shal come vnto them, (which is)

Gods eternal wrath and damnation;
their conscience gnawing within
them: without them al damned soules
that continued in their sinnes, bewai-
ling; and beneath them, Gehenna,
that infernal pit of hell open, and the
cruel furnace ready to deuoure them:
without; and on every side of them,
all the world burning on fire. ^eThen
what shall they doe: to goe backward
is impossible, and to appeare, intol-
erable: ^fWh, therefore, let vs not de-
ferre our time, but learne of our Sa-
uiour ^gto sinne no ^hmore, lest a

B

worse!

^m Ge. 18. 25.
ⁿ Mat. 16. 25.
^o Mat. 16. 27.
^p Rom. 4. 1.
^q Heb. 12. 25.
^r Ioh. 3. 22.
^s Psal. 56. 13.
^t Lam. 4. 13.
^u Deut. 22.
^v 41.
^w Gen. 3. 14.
^x Eley 27. 1.
^y Mat. 25. 4.
^z Psal. 22. 16.
^{aa} 1 Pet. 5. 8.
^{ab} Iohn 5. 14.
^{ac} Esa. 39. 33.

^{ad} Acts 5. 31.
^{ae} Mat. 1. 21.
^{af} 1 Tim. 4. 10.
^{ag} Ioh. 5. 14.
^{ah} Wild. 21. 1.
^{ai} Eze. 18. 31.
^{aj} Ie. 4. 1.

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worse thing doe come vnto vs.

Lastly, it was the continuing in
a Gen. 40. 11 sin, that caused the reietion of Came^a,
b Gen. 7. 10. the drowning of the whole world^b,
c Gen. 19. 14 the burning of Sodom^c, the con-
d Acts 12. sumption of Herod^d, the fall of Ana-
e Acts 5. 5 rias, ^e and the damnation of the rich
f Luke 16. 25. glutton^f, with many thousands more
Elav 30. 33. which now lye damned in hell: and
Iohn 5. 14. can none of all these fore-warnings
serue vs to sinne no more, that this
worse thing doe not come vnto vs?

If they cannot, yet at the last, ei-
g Iohn 2. 16. ther let the miraculous deliuerance
h 2 Chro. 20. 24. of Ionah from^g drowning, Iehosaphat
i Gen. 41. 14. from the^h Amorites, Ioseph in prison,
k Dan. 6. 22. Daniel in the Lyons den^k, Susanna
l Sam. 6. 2. from her wrongfull iudgement^l, Pe-
m Mat. 14. 31 ter from sinking in the sea^m, the three
n Dan. 3. 26. Israelites from the fiery furnaceⁿ, or
the most bitter death which our Sa-
o 1 Cor. 5. 15. uiour Iesus Christ suffered on the
crosse for our finnes^o, be a motive to
cause vs to sinne no more, which in so
doing, I see hath both couenanted and
granted^p,

granted^p, that this worse thing shall
neuer come vnto vs.

1 Ier. 31. 33.

Heb. 8. 20.

Mal. 3. 7.

If you would flye the effect, shun
the cause: If you would auoid the
punishment, then abandon your sin;
and learne of our Saviour to sinne no
more, lest that a worse thing do come
vnto you. And as you were cleathed
before (like the criples) with the gar-
ment of ^a Vanity: you must now put
on the Robes of Christs ^r humility;
& wash not your selues in Sylo, nor
in Iordan; but in the ^pool Bethesda,
of spirituall Syon; Lest a worse thing
come vnto you.

1 Ier. 31. 33.

Ezek. 7. 19.

2 Roul. 19. 8.

1 Ma. 3. 12.

James 4. 10.

To conclude, seeing God, is the
infinite good ^a that is offended: Sinne
the infinite euill that is committed^b,
& this worse thing that should come
vnto vs, the infinite punishment of
hell prepared for all those that conti-
nue in their sinnes without ^c repen-
tance: Let vs therefore learne our
Saviours Caueat, to forsake our
sins, that this worse thing may not
come,

1 Ier. 31. 33.

1 Ier. 31. 33.

1 W id. 14. 9

Prou. 15. 9.

Esay 1. 18.

1 Ier. 31. 33.

1 Ier. 31. 33.

come, for our sins are in the falling;
 but the grace of God is in the rising:
 Sin, the cursed worke of the Deuill:
 but mercy, pardon, and forgivenessse,
 the blessed worke of God. And as
 much as God is mightier than the
 Deuill, so much is his mercies to-
 ward repentant sinners greater than
 his malice; our disease is great, but
 the power of the Physician is farre
 greater; yea before they call I will
 answer, (saith the Lord) and while
 they speake, I will heare.

Wherefore, let vs not plead vnto
 God, Non est factum, in denyng our
 sinnes, which he warneth vs to Sinne
 no more; but let vs like good Soul-
 diers, put on the whole Armour^h of
 God, and violently resist the Deuill,
 in the power of Iesus Christ, and he
 will flye fromⁱ vs: So often as we
 resist him, so often we ouer-come,
 we make the Angles^k glad; and glozi-
 fie God which exhort^s vs to fight,
 And helps vs in the time of need: We
 behold

e 1 Pet. 1. 3.

Iude 1. 2.

Iere. 9. 24.

f Rom. 5. 19.

20.

Psa. 103. 14.

g Ps. 65. 24.

h Eph. 6. 11.

i 1am. 4. 9.

k Luk. 15. 7.

l Heb. 14. 16.

beholdes our striving, he helps vs up,
when we faint, and crownes vs with
glozy and honour, when we ^m over- = 1 Tim. 6. 17.
come.

The greater our temptations are,
the more noble must bee our ⁿ resis- ^a James 4. 9
tance; and the more godly our life
and conuersations are, the greater
shall be our crowne and ^o glory. ^o 2 Tim. 4. 8

We must also most entirely desire
 Almighty God, who is the Author
 of ^p repentance, to give us his grace
 to ^prepēt, that we may receoꝝ a decree
 in our hearts, to keepe all our finnes
 with everlasting exile of Banish-
 ment; and never admit any of them
 againe in our Coasts. And let our
 hearts be pricked on with the feeling
 of Gods ⁱmercies, encouraged by his
 gracious promises of accepting our
 poore endeuours to doe him ⁱservice;
 yea ravished with the expectation of
 such a ^rreward, as is assured unto all
 those which learne this lesson of our
 Saviour, To sinne no ^more.

અને

^aRom 6. 21.

And withall, let vs bee ashamed² of our long continuing in sinne, that wee could repent no sooner, and condemne the carelesnes of our hearts, for doing our best woꝝkes so imperfect.

²1 Cor. 12.

28.

² John 5. 14.

And most entirely craue pardon, grace, and mercy, from the Father of mercies; and carefully searthe our hearts, ^y find out our sinnes, that wee may learne here of our Saviour, To sinne no² more; but each day renew our repentance.

^aEph. 6. 16.

^bEph. 1. 7.

Titus 3. 7.

^cKings 30.

1, 2, 3.

^d2 Cor. 5.

2, 3.

^eGenes 1. 1.

And then we shall be assured, that the outward offering of grace, will bee euer accompanied with the inward working of the Spirit. And Gods holy Spirit will be our conductor, his Word our director, while our faith^a holds the anchor; And grace^b keepe^c the helme: Oh let our teares^c bee the seas, our sighes^d the gales of wind, to arrive at Gods heavenly Kingdome, which God hath prepared for^e vs, Christ hath merited

to win sinners: 21

ted for vs, the holy Spirit doth assure vs, & and our owne godly liues and conuersations in learning here of our Saviour to sinne no more, will witnesse the same vnto vs, which the Father of mercies, euen for his Son Iesus Christ his sake, for euer grant vs. And as wee haue begun to liue here in thy feare, proceed and continued in thy fauour, grow daily in thy grace: euen so we beseech thee O Lord, to let vs liue within the thy Glorie. Amen.

1 Iohn 3. 16.
5 1 Iohn 5.
1, 6, 8, 13.
1 Cor. 2. 12.

Euen so sweet Iesus say
A M E N.



Sinne



Sinne no more.

CHrist's mercy is to such as doe repent,
But not to sinners that remaine in sinne;
Who were a sinner, if he haue intent,
To change his life, he may his mercies win;
For in this world he hath his mercy plasse,
Whilst it endures, so will it euer last.

If sinners conscience tremble for to thinke,
Of their accompts. vpon their dreadfull day;
If that their terrors make their hearts to shrinke,
Then let their mind driue sinfull thought away.
And dare not doe their wicked actions here,
In which they durst not, at that day appeare.

Gods justice doth, as euor heretofore,
Call on those sinners may receiue their due;
But Christs endeauour, now as euermore,
For mans repentance, and saluation sue.
At Iesus sure, God euer granteth grace,
And for repentance giueth sinners space.

FINIS.

